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INTRODUCING OUR NEW MISSIONARIES.

PREPARED BY REV. W. W. BARR, D. D., SECRETARY OF FOREIGN BOARD.

MISS LAURELLA GIBSON DICKSON

was born and reared near Newton, Iowa. She was educated in the common school near Newton, the academy at Washington, Iowa, and graduated at Tarkio, Mo., in 1896. She was appointed by the Board of Foreign Missions to the missions in India in the Spring of 1897, and the appointment was confirmed by the General Assembly at Rock Island in May. She sailed for her mission field from New York, on the 23d of October.

REV. JAMES GALLOWAY HUNT

was born at Cambridge, Washington county, N. Y. He was baptized by the Rev. Henry Gordon, D. D., and was brought up under his ministry. His education was received in the district school, the academy at Cambridge, and at Monmouth college, from which he graduated in 1893. His theological training was in the seminary at Allegheny. The Presbytery of Argyle licensed him to preach on the 22d of December, 1896, and the same presbytery ordained him as a missionary on September 10th, 1897. He was appointed by the Board of Foreign Missions and the General Assembly in the same year to the mission in Egypt. Prior to his departure he was married to Miss Florida Pattison, of Devona, near Monmouth, Ill. They sailed for Egypt, with fourteen others, on the 23d of October, 1897.

MRS. FLORIDA PATTISON HUNT

was born and spent her early life at Devona, Ill., She was educated at Devona and in Monmouth college, from which she took her degree in 1896. She taught school in various places prior to and following her graduation. The Board of Foreign Missions appointed her to the mission in Egypt in the summer of 1897. Subsequently she was married to the Rev. James G. Hunt, and on October 23d set out with him and others from New York for Egypt. Mrs. Hunt's sister, Mrs. Emma C. Nichol, wife of the Rev. A. M. Nichol, deceased, was a successful missionary in Egypt for a period of ten years, and has also been efficiently engaged in home mission work.

REV. WM. BRAINAN ANDERSON

son of Rev. David Anderson, of Buffalo, N. Y., was born in Monmouth, Ill. He was baptized by Rev. Dr. Alexander Young, and trained under the ministry of his father. He was educated in the common schools of Lancaster county

Pa., in the academy of Middle Octoraro, and graduated at Westminister college in 1894. His theological training was in the seminary of Allegheny. He taught school in various places and was largely instrumental in providing the means for his education. The presbytery of Allegheny licensed him to preach in 1897, and with a view to his going as a missionary to India, the presbytery of Caledonia ordained him in the same year. He was appointed by the Board and the General Assembly to the mission in India. A short time before leaving for his field he was united in marriage with Miss Mary Blanche Heidelbaugh, of Lancaster, Pa. After they, and the rest of the missionary party of sixteen, had enjoyed a farewell meeting with the synod of New York and the New York Women's presbyterial society in churches in Jersey City, N. J., they sailed for the field of their life work on the 23d of October, 1897.

MRS. MARY BLANCHE ANDERSON

was born in Lancaster county, Pa. She was brought up under the ministry of Rev. W. G. Cairnes, of the Presbyterian church. Her education was in the common schools of Lancaster county, Paradise academy, Christiana academy, and Millersville State Normal school, from which she took her degree in 1894. She taught school for about three years. In the summer of 1897, she was appointed by the Board of Foreign Missions to the mission in India. Subsequently she was married to the Rev. W. B. Anderson, and sailed with him and the rest of the outgoing missionaries on Oct. 23d.

REV. ROBERT REED McCLURE

was a resident of New Wilmington, Pa., and graduated at Westminister college, located at that place. His theological education was received in the seminary at Allegheny. He was licensed to preach and ordained as a missionary by the presbytery of Mercer. In 1896 he was appointed by the Board of Foreign Missions and the General Assembly a missionary to India, but was prevented from going that year. The General Assembly of 1897 continued the appointment. Prior to his departure for his field he was united in marriage with Miss Alice Elliott of New Wilmington. They sailed, with the others, from New York on the 23d of October.

MRS. ALICE ELLIOTT McCLURE

was also a resident of New Wilmington, Pa., and a graduate of Westminister college. She was for some time a teacher in that institution. Mrs. McClure belongs to a well-known family in New Wilmington. She was married to Mr. McClure a few months prior to their departure for their field in India.

PROF. ROBT. STEWART McCLENAHAN

has resided latterly at Tarkio, Mo. He is a graduate of Tarkio college, and has taught for one year in Phillips' academy, Andover, Mass. He was appointed by the Board of Foreign Missions and the General Assembly to be engaged specially in educational work in the Training College, Asyut, Egypt. A short time before leaving he took as his life companion Miss Margaret J. Wallace, of Bellevue, Neb. They sailed, with the other missionaries from New York on the 23d of October, 1897.

MRS. MARGARET JEANNETTE McCLENAHAN

had her home before leaving for Egypt at Bellevue, near Omaha, Neb. She was a graduate of Tarkio college, and also of a training school for hospital work at New Haven, Conn. She and her husband, Prof. McClenahan, are located at Asyut, Egypt, where a wide field of usefulness opens up before them, specially in the educational and hospital line of work.

SELECTED PARAGRAPHS.

My Work.

The light of eternity flashed in my face,
As a loved one entered the gate;
I saw the work that remained for me
As in the vineyard I wait.

The hearts to gladden, the souls to win,
That stumble along the way?
The eyes, now heavy with tears of sin,
To cheer with tidings of day.

Among the Indians.

Think of it! A camp meeting of 2,000 Christian Indians held in South Dakota a few weeks since. That "Mission Conference" consists of representatives from all the Congregational and Presbyterian churches among the Sioux of North and South Dakota and Nebraska, and the membership includes the pastor of each church, its deacons or elders, the clerk and treasurer, and one delegate; also from the women's missionary sewing society in each church, the president, secretary, treasurer, and a delegate, and from the Y. M. C. A. and C. E. Society of each church the same representation. The questions discussed were such as these: How to increase the interest of believers in the study of the Bible; What can be done to decrease the mortality of the Indian race? The education of our children; How the Gospel may be most speedily brought to bear upon the heathen mind; The self-support of our Indian churches. The Indians were very active in these discussions. The churches represented have their two native missionary societies for carrying on of work among the more heathen of their own people; especially west of the Missouri, and in North Dakota and Montana. The 11 Indian Congregational churches contributed $1,056 during last year; and the 23 Indian Presbyterian churches, $1,041. Besides supporting their own native missionaries last year, the Congregational Indian Native Missionary Society gave $300 to the A. M. A. All of which indicates plainly that to the red man genuine goodness is possible, even this side of the grave.—*Missionary Review.*

Medical Missions.

"You take the Bible to the heathen, and they spit upon it, or burn it, or throw it aside as worthless and harmless. You preach the Gospel to him and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him and he may change from a heathen to an infidel. But heal his bodily ailment in the name of Christ, and you are sure at least that he will love you and bless you, and that all you say will have to him a meaning and power not conveyed by other lips."—*Dr. Post, of Beirut.*

Missionary Literature.

Said a lady to whom had been assigned the subject, "The Advantages of Missionary Literature," as the topic for a paper, "If I had chosen a subject for myself I should have taken 'The Indispensableness of Missionary Literature.'" How can we be interested in those of whom we know nothing? The comparsion has often been made, but it thereby loses none of its force, of our eagerness to hear from the front in war time. Whoever received from our soldiers battling there ever so short a message was surrounded by a crowd of eager listeners anxious to learn "how the battle went." Why should we have less interest now in the great warfare being waged between the soldiers of the Lord on the one hand and the great hosts of sin on the other? Missionary letters give us this information.

Missionary leaflets and addresses intensify the inspiring motive. The ablest minds in the country are employed upon it, and to deny ourselves the pleasure of reading what they have written is to go voluntarily hungry when we might be filled.

Humble Service.

But for the sure fidelity of a trusted servant many an efficient worker could not have the indispensable leisure, nor the quiet mind and heart, that are consecrated to the important work of Missionary Boards, or possibly of active missionary service, as in the case of Madame Feller and her devoted Domitile.

This attached servant, during the early struggles of the mission at Grande Ligne, declined to receive wages, and begged to be allowed to give herself—all that she had to give--to the Lord. "I have no talents," she said, "no ability to teach my poor countrymen. Let me serve God in the only way left me, by serving His children. You will not then be obliged to interrupt your good work of teaching the knowledge of the Saviour, to attend the household claims." From that time, through the most laborious and varied duties, her loving, reverent service kept pace with them all.

We can imagine the restful encouragement to Madame Feller's heart--but we cannot tell how much of the magnificent success of her mission is to be traced to Domitile's fidelity. Within a few years the first school grew on till there were forty different stations and as time went on, many faithful ministers--among them "Father Chiniquy," were given to Canada and our own land.

In another instance, the faithful nurse of a large family of children—mothering them by day and by night with unwavering patience and amazing endurance—is also capable of taking her lady's place in the mission school, when she is unable to leave her room, and through her Christian faithfulness souls have been won to the Lord Jesus—jewels rescued for Him out of the depths.

These are but specimens of that numerous band of lowly women whose invaluable services are often unrecognized, and so untarnished by the breath of human praise, they will surely receive the Master's word at His appearing—"Well done, good and faithful servant; enter thou into the joy of thy Lord."—

Eleanor S. Howard Smith.

A Question and a Promise.

Miss Guinness, speaking at a woman's missionary meeting in England, placed before the minds of those present, a fact, a question, and a promise, which she said were powerful in her own life in taking her out to China. The *fact* was the passing away of millions who have never heard of Christ. The *question* was, as spoken to her own heart: "What response have you made personally to the needs of these souls? You have given, or are giving, daily some response, in one way or another. Can you face your answer, as you will have to in the future?" The speaker quoted in connection with the *promise* the following of Jesus as set forth in Phil. iii., 7-10, and specially in the words "counting all loss for Christ's sake," and said if any person could say that, or desired to understand it, the *promise* in verse 15 should become theirs, "God shall reveal even this unto you." Remember that the spiritual state of the missionaries abroad is strongly influenced by the standard of those at home. Be yourselves, therefore, so filled with the Spirit as to gain power in prayer; then, if unable to go abroad yourself, you may greatly strengthen

the hands of those whose way thither has been made plain.

Sheldon Jackson has been the apostle of the reindeer for the Alaskans. He interested our Government in this plan for providing work and food for the Alaskan Indians, and purchased reindeer in Siberia. Then he divided them among several mission stations, and they have been well cared for and multiplied, but have not yet been put to serious work. Now comes the picturesque opportunity. At Cape Prince of Wales, on the furthest corner that juts out across Berings Strait, is Mr. Lopp, of the American Missionary Association, with some three hundred reindeer that he has raised. Now our Government sends an expedition to relieve several hundred whalers caught in the ice of the Arctic Ocean, and will take Mr. Lopp's reindeer on a six hundred mile drive across the country to Point Barrow, near which the men are caught in the ice. And a little while ago folks were asking what was the use of missions to these scattered Eskimos.

Alaska.

Mr. JohnD. Rockefeller recently gave $250,000 toward paying off the total indebtedness of nearly $500,000 resting upon the Baptist Home and Foreign Missionary Societies. This is perhaps the largest single gift that has ever been made for missions.

Abundance and Penury Meet.

Recently, also, a servant girl sent to the treasury of a missionary society eleven dollars, and said, "I earned it by sewing nights, after my day's work was done, and I do not want you to tell anyone who gave it."

"And He said, All these of their abundance have cast in unto the offerings of God, but she of her penury," Luke xxi:4.

It is well, when the extremes of poverty and wealth thus meet and join in giving to Him "who giveth us all things richly to enjoy."

According to reports from Russia, there is a possibility that the religious situation will be materially alleviated. The famous M. Constantin Pobiedonostseff, Procurator of the Russian Synod, it is said, will be relieved of his post and be succeeded by Count Ignatieff, now Governor of the Province of Kieff. The Count is a thorough-going Russian, and believes heartily in aggressive Russian policy; but he has always shown himself able to recognize changing circumstances. and influences. During the Russo-Turkish War he cordially indorsed Bible work in the Russian Army; and although the bibles thus sold were afterward confiscated when the army entered Odessa and were burned, in all probability with the Count's knowledge, still it shows that he realizes the inadvisability of the Government's opposing itself to the trend of religious liberty in thought and action. If the report is correct, we may hope to hear of improvement in the condition of many of those who have suffered most from the bitter hostility of the Synod.

THE CHRISTIAN COLLEGE.

Presented at Indianola, Ia., by MISS BERTHA I. COLLINS, of Tarkio College.

AMONG the many blessings which crown our lives, few are greater than the desire and opportunity for higher education. It is in response to this desire that the Christian college has been created, and although it has not yet

reached the zenith of its influence, it is already one of the most powerful institutions in the world, because in it intellects are receiving that training which shall make men masters instead of slaves; because their bodies are being developed, and thus rendered more fit for the temples of our souls; but most powerful because the Christian college seeks by its life and work to cultivate the spiritual nature—the best part of man, and the youth of our land are taught that the true function of education is to prepare men and women for complete living, which means the mastery of all the intellectual, moral and spiritual power in our own personality and within our reach. It is the highest aim of the true college to develop strong Christian characters—characters which have the power to promote good and which are equally strong to resist evil; characters which have been formed by being constantly lifted above all earthly surroundings and have come in contact with that one perfect character—Christ.

The whole of life has long seemed to me as a great preparatory school where we all have some opportunity to prepare ourselves for that higher department known as eternity. College life is but one grade in this school, and yet the college course, short as it is, is probably for the student the most important, and for the instructor the most responsible, period of life. Can it be that the response to this subject has been prompted by personal responsibility? Can I paint for you the vision which comes with the subject?

Hundreds of young men and women seem to pass before me. They are hopeful and anxious. They have severed their connection with home and home friends for the first time. They have conquered the difficulties of getting away to school, and they are standing on the threshold of the portal which is to admit them to college life. There is the frivilous maiden who has never yet learned to think seriously; beside her a bright-eyed girl with a strong desire for *mental* culture, but who as yet knows nothing of the great mysteries of soul life. Farther on is a young man in whose home religion has been but a form, who has heard long prayers followed by cross words until he wonders if, after all, it would not be better to profess nothing than be a hypocrite. He is followed by a youth with a fine face but a conceited, selfish air, which tells the sad story of his home life; spoiled by always having his own way, he has never known discipline either of mind or heart. God pity over-indulgent parents, for truly they know not what they do. They never dream of the misery and heart aches which must be reaped from the seed they have sown. And now comes a clear, open countenance and a firm step.

'Tis a girl who has been cradled in love reflected from the divinity of Christ. Only sixteen, did you say? She seems much older; she has character; she has been alone with God; she has prayed earnestly, "Teach me what is life? Teach me, Oh Father, how to live, how to be more useful, more brave, more kind, more Christ-like." She has asked and she has caught the spark of the electric light that revealed the answer, and she brings the light and sheds it around her, brightening and making better all other lives with whom she comes in contact. The vision fades, and I realize that I am addressing the representative mothers of our real college students. Do you realize what an important part you take in the forming of these characters? Do you know that God has given to you the highest of all missionary work when he has entrusted to your care the training of one soul for Him? Then will you

not, Christian mothers, help to make our work lighter, help us to make God's world brighter by resolving to-day that you will think less of the outward adornment and worldly position of your children and more of the development of their higher spiritual natures?

Realizing that the object of all true education should be to prepare for complete living, and that the fullest life can only be lived by those who have developed strong Christian characters, I want to present a few thoughts on the building of these characters, or rather that part of the character which is built during college life.

First, the time for building, the place for building, the manner of building and the necessity for this building.

We are told that "there is a tide in the affairs of men which taken at the flood leads on to fortune," and we are sure that there is an ebb and flow in the spiritual life of every soul, and that the period known as college life is generally high tide. This is the time when young life is the strongest, when impressions are most easily made, when the nervous system is most easily adjusted, when the soul is struggling most earnestly for truth. This is the accepted time. Will you not make some sacrifices in order that your children may build aright and *at the right time* the foundation on which their whole future life must rest? "The way the twig is bent the tree will incline," and no amount of regret will ever restore youth, give back lost opportunities, or make straight one crooked life.

"Don't think you can go wrong in youth,
And one day change your plan.
Just what you grow up from a child,
You will be, when a man."

Let us see that the young lives we influence are started in the upward course at the right time, that they remember their Creator in their youth before the evil days come and the years draw nigh when they shall have no pleasure in these things.

But even more important is the place selected for this character building. It must be pre-eminently a Christian college, not merely one in *name*, but a school where religious training and the development of Christian character is made as prominent as literary instructions; where the Bible is studied, not only as the greatest literary work extant, and as a "thesaurus of the highest ethical principles known to man," both of which it is, but as the revelation of the divine will of God. It must be a school where christianity is lived and not simply preached, where truth is held supreme, where the lives of those in authority shall be examples of plain living and high thinking worthy of imitation, and where all are striving daily to become more and more like that greatest of all examples, the man Christ Jesus.

It is simply impossible to grow in grace in a school where every breath we inhale is charged with skepticism, or, what is even worse, hypocrisy; and the Christian parent who permits his child to sacrifice his soul's culture for the sake of supposed superior intellectual advantages is unworthy of the great gift of a human soul. Let us then, while we thank God that at least a part of our education was received in an institution where God was acknowledged King, firmly resolve that, so far as our influence extends, we will select first of all a Christian college for the education of our children.

The *manner* in which we build will affect very materially the character. Time furnishes us the material; our todays and yesterdays are the blocks with which we build. But it is our part to see that these blocks are composed of our best efforts; that they are polished by the master hand of self-control and placed

carefully and prayerfully in the right place. It is necessary for us to see that these days are compact, for the same poet warns us to "leave no warning gaps between;" to not think because no man sees that such things will remain unseen, for some day, when the eye of the Master examines our work, every idle thought, every wasted hour, will confront us as weaknesses which shall mar our whole future. Rest does not mean idleness, as many lazy people would like to interpret God's resting on the Sabbath. Rest means simply a change of labor, and probably no where more than in college should we strive to "fill each hour with what will last;" to "buy up the moments as they go;" realizing, as we must, that "the life above when this is past is but the reflex of the life below."

It seems scarcely necessary to speak of the necessity of building strong Christian characters. The cry of "Come over and help us" is heard from all sides, and whom shall we send? Who are to be the helpers? Those, and those only, who are prepared for great things; those who have mastered self, and whose minds have been broadened and whose hearts quickened by education and experience; those who have been with the Master and learned of Him. The future of the world and of the church rests on the youth of our land. How shall they meet the responsibility? Are we doing what we should to prepare them for the highest living? Do we realize that only so much of the truth held by the old as is made vital in the thought and life of the young will affect the future for good? How many young people are we impressing with the necessity of a college education? How much of our money and our time are we giving to advance this particular line of missionary work? Yet we all realize that there is no force that will act upon society in the next half century so strong as the influence of our educated young man and womanhood. A powerful, irresistible wave of new life goes out into society at each commencement season. As we contemplate its power, and as we see the many lives whose influence is weak or lost from lack of discipline and development, even the youngest of us realize that this higher education is no longer a luxury but a necessity, if we would do successfully the work which God has given us, —if we would help advance God's kingdom on earth.

It is not only a duty, but a great privilege to help others. "No man liveth unto himself alone." The day is composed of a little love, a little sacrifice, a kind act, some pleasure, some prayer, and some pain. How much of each or all of these are contributed by another hand or heart God only knows. Neither does any man know how many lives that are useful to-day in India, Egypt and in our own fair land, have been helped to their present prominence by the influence of Christian education; and some day, when the mists are cleared away, when we know even as we are known, *then* we shall thank God anew for this intertwining of human hearts that enables us to help each other surmount life's difficulties and live broader, more useful and higher spiritual lives.

"Not to ourselves are we living—
Not to ourselves we die,
Freely receiving as giving,
Soul after soul marches by,
Parts of one mighty procession
Stretching from Eden's first dawn,
On through large curves of progression,
'Till in the future it's gone—
Gone from earth's ken, past heat, past death,
Bowing beneath the rod—
Into the life that is miscalled death,
Up to the throne of God."

An obstinate man does not hold opinions, but they hold him.

Pope.

CHRISTIAN SERVICE.

Address by MRS. JENNIE LOGUE CAMPBELL, at closing of Convention, Indianola, Ia.

(Continued from last month.)

CHRIST is a tender and considerate master. It is one of the hard things of life to feel that we are not appreciated. We have done our poor best in the service of others, and we feel perhaps that we are counted but failures. Do I speak to any such to-night, discouraged and disheartened in Christian effort because of apparent lack of success? Take heart and hope, my brother, my sister. He knows and understands the effort that seemed to fail, the good you would have done, the offering you would have brought. He estimates you as you estimate the work of your little child—not by what it accomplishes in your service, but by the willingness with which it gives its small strength to do your bidding. Let the world think of you as it will, some glad day, not so far off perhaps, His own lips shall utter the word of appreciation for which your heart hungers. God gives to you and me, my sisters, more and more to know our Christ in His royal power, in His strengthening grace, in His sympathizing love, that we may gain inspiration to greater devotion in His service.

But not only do we find incentives to Christian effort in the character of the Master to be served, but in the nature of the work to be performed. To bring light to darkened souls, to turn straying feet into the upward path, to stretch out helping hands to those who have fallen in the battle of life,—this is the work to which by precept and example we are called by our Master. "Who went about doing good," is the way in which an apostle sums up the story of His life, and to imitate Him in this should be the aim of every Christian. Need I speak of the nobility of this work? Beside it, how every other form of human effort sinks into insignificance. To such as listen to me this evening I need not speak of the utter emptiness of a life spent in the service of fashion. How many have struggled after the pleasures of dress and of society, and have found them, when realized, but apples of Sodom turning to dust at a touch, waters of Marah filling the soul with bitterness.

There are higher forms of effort, however, which are unworthy of all the energies of one who feels herself redeemed by the blood of Christ. I should be the last to depreciate culture in any of its forms. I recognize the truth that every power is God's gift, and that He is pleased with its exercise; that music and art and literature are among the things that may rightfully find a place among the enjoyments of every life, and may aid in solacing its loneliness and in gladdening the lives of others. But when I see women—Christian women, with leisure for clubs and associations of every other kind, but no time for the missionary society, or for any other organization which has for its object the uplifting of humanity, I cannot but feel that the wine of life is too costly a libation to be poured out even on the altar of culture. How could we as Christian women, if good ourselves, stand at last in our Master's presence and say, "Dear Lord, we had our being in a world that was full of sin and sorrow; we knew that the knowledge of thy love was the only thing that could bring relief to breaking hearts, but we were so busy with other things that we had no time to tell the story of thy wondrous power to save." Would not this thought serve almost to dim the gladness of heaven, and mar its

melodies? It has been said that, especially in this busy hurried age, life must be a series of selections. We cannot do *all* that we would; let us choose the best things. Let us paint, let us play, let us study as we have opportunity; but, above everything which relates only to self improvement, let us place our Master's business.

The world's great need must be an incentive to service to any whose hearts have been touched by the love of Christ. We have thrilled with admiration as we have read of Grace Darling, the girl heroine, who went out in her little boat to rescue the survivors of a shipwreck. But to the eye that can look upon humanity as Christ sees it, there are unnumbered thousands exposed to a greater peril than that of the hungry waves. "I am debtor," said the great apostle, and by all the gladness and the joy that have come into our lives from christianity, we are debtors—debtors to the oppressed and downtrodden womanhood of heathendom, to the neglected childhood of our own land; debtors to all those whom Christ came to save.

This realization of the world's need has stimulated all who have been successful workers in the cause of Christ. May your eyes and mine be opened to see the need that humanity has for our helpfulness. May our ears be quickened to hear the low murmur of the world's anguish, and we shall count no sacrifice too great, no effort too laborious, to bring ease to its pain, light to its darkness, relief to its sorrow. The world needs all that we have to bring; it needs the clear brain to plan; it needs the loving heart to prompt; it needs the willing hand to execute. Let us give it the best we have, whether ours be the precious ointment in the costly vase of alabaster, or only the cup of cold water from the wayside spring.

Lastly, we may derive incentives to work from the rewards that are promised to the faithful worker. All true work carries with it some measure of reward in its doing. The one who writes a great poem finds in the exercise of his gift a pure pleasure irrespective of the fame it shall bring to him. The artist who sees his conception realized upon the canvas; the sculptor who watches the marble grow into beauty beneath his touch; the musician who works out a glorious composition—each of these feels in his work a pleasure more than compensating for hours of toil. If this be true of others, how much more of the Christian worker? To do something to shape lives into the image of the divine Saviour, to bring out the beauty of holiness in the souls marred by sin, to turn the discords of earth into the harmonies of heaven—this work, even were there no hereafter, brings a happiness to the heart unknown to any other pursuit. In doing this work we know indeed something of fellowship with Christ in His sufferings, but we also share the joy which filled His great heart when He saw the travail of His soul and was satisfied. The pathways of Christian service have been trodden by many weary feet, but they have been ways of peace and pleasantness.

The work is indeed its own exceeding great reward. But above and beside this, the Christian worker finds an incentive to service in the hopes of the life beyond. No poor words of mine, no mere human words, can depict the glories of that life. Even the sacred words of inspiration can only slightly part the veil and give us a distant glimpse of a fair city whose white towers sparkle in a light above the brightness of the sun. Among the multitudes who walk its shining streets we know are found those whose lives of beauty made

the sunshine of our homes; among the voices which mingle in its majestic anthems are those which filled our hearts with gladness. We do not know—because we could not comprehend—what are the employments and enjoyments of that heavenly town; but still we do know, because His word has told us, that "His servants shall serve Him." Not rest from labor, but from weariness, is what He promises to His ransomed ones. And faithfulness in the narrower service here will be rewarded by larger capacity for service in the hereafter.

As we part from here, my sisters, let us take heart of hope. The time for service and for suffering is short. The way may be hard; it cannot be long. Before another year rolls around some of our faithtul workers, perhaps some who are here tonight, shall see the King in His beauty. The night which ends our earthly service cometh, but it is also a dawn of a morning whose sun shall know no setting, whose service shall know no rest.

THE BARTON MISSION BOX.

MARY P. STANSBURY.

THe women of Barton First Church were notable for the missionary boxes which they despatched year by year to both the home and foreign field. The frontier minister's wife never found in the Barton contingent half-worn garments ready to fall in pieces at the end of the first week's wearing of her sturdy young pioneers; everything was new, stout and serviceable. Arctic overshoes and great coats were not sent to Africa, or palm leaf fans and duck suits to Alaska. The principal of the eternal fitness of things has more ramifications than the roots of an oak, and the Barton women did not disdain to trace its application even to such insignificant things as linens and flannels.

With all their ardor and discernment it was nevertheless paradoxically true that the term "missionary" had, to the minds of most of them, a somewhat vague and impersonal signification. Like the early Indians who brought to the grave of a chieftain food and weapons, and sacrificed upon it his favorite steed, that he might not go unprovided to the happy hunting-grounds, they zealously collected necessaries for the body which seemed, after all, to have suffered some mysterious "sea-change" when the outward bound vessel lost itself in the dim horizon. To be a missionary was somehow to be set apart from other people with their every-day likes and dislikes, to be carried on by the stress of a single great purpose which absorbed all the small and devious currents of individuality.

The time came, however, when Barton was to have a missionary of her very own. A wave of excitement swept her church and social circles when pretty Lucy Bell offered herself for the foreign work, and was accepted and assigned to a girls' school in a great Chinese city.

"What a perfectly astonishing thing!" was the repeated exclamation. "If it were almost anyone else one would wonder less, but—Lucy Bell!"

"And why not Lucy Bell?" asked one wiser than the rest. "Isn't she good enough?"

"Good enough! She is perfectly lovely! Everybody knows that. But she isn't the least bit in the world like a missionary!"

"And why not?" said the persistent

questioner.

"Because—because—why, you know as well as I! She is so bright and gay, so popular in society, and all that! For a girl who seems so much more thoroughly alive than most people to bury herself voluntarily away off there in China, is something passing comprehension. If it were plain, steady-going Anne Greyson, one might understand."

"Possibly it may be more rather than less life that Lucy is looking for," said the other gently.

"What do you mean?"

"You remember who said, 'I am come that ye may have life, and that ye may have it more abundantly?' Consecration to special work is like looking through a microscope—it apparently narrows the field of view, but in reality it discovers a new world. 'Abundance of life' is not a question of locality or surroundings, but of soul-touch."

It was a foregone conclusion that the destination of subsequent Barton missionary boxes should be Lucy's school, whose unpronounceable name shall not be here set down. The ladies not only found it delightful to choose their old-time favorite as the almoner of their bounty, but they were able to obtain from her a carefully prepared list of suitable articles whose cost of transportation was not in excess of their prospective usefulness. The young teacher's letters, however, contained no suggestion as to her own personal desires, and so it happened that they were sometimes at their wits' end to select the gifts most appropriate to the necessities of her alien environment.

The matter was under consideration one July afternoon, in a full meeting of the society. The donations which were to be sent out in time for the Christmas festival, were nearly ready for packing, and the ladies surveyed with worthy pride the goodly array already stored in the church parlor.

"But we have nothing yet for Lucy. If she had only taken pains to write us what she needed!" complained anxious Mrs. Brown.

Marian Lee's high, clear voice broke the meditative silence which followed upon this remark. "I propose that, since we are not quite sure what Lucy needs, we send her something that she likes!"

The collective eyes of the society gazed with a startled expression first upon the speaker, and then upon each other. Marian continued, "Isn't she the same dear old Lucy for whom to love pretty things was as natural as her breath? Do you imagine that, just because she has gone to teach the heathen, she doesn't care any more for fresh ribbons and dainty toilet things? And is she so carried away with their barbarous language that she doesn't long for the last magazine and some new book that all the critics are raving over? Let's think what we would have chosen for her if she had never gone away!"

"Marian, you are a sibyl!" cried Cora Harrington. "I'll send her a silver-handled hairbrush."

"And I the comb to match it!" said another.

"I will add nail-file and button-hook."

"I saw the dearest little painted pin-tray at Wilde's yesterday. She shall have that."

"I'll send her the bureau-cover I have just finished embroidering."

"She shall have my new pearl lace pin. Lucy always loved pearls."

"I'll give a pair of gloves. I know her size—No. 6."

"I will put in Mrs. Ward's 'A Singular Life.'"

"I will subscribe for the Century, and send the first number."

"Don't cut the leaves, then, for I want

to slip a little silver paper-knife between them."

"I am going to send a sealed box of Huyler's best!" announced Luella Harmon.

"Luella!" chorused a half-dozen voices. "Candy to China!"

"Why not! Do you think Lucy has lost her sweet-tooth? Let us give her little China women a taste of civilized bonbons."

This widened the circles of generosity, of which Marian's little speech had been the central splash, rippling out into pen-wipers, bookmarks and Christmas cards, until the package-committee was forced to cry "Enough!"

The lights of the Christmas tree, around which had gathered fifty almond-eyed girls were all extinguished. The little gifts of bright paper, which they had fashioned with infinite painstaking for each other and their friends, as well as the more substantial presents from beyond the sea, were all distributed. The nuts and sweetmeats had been eaten or stored away for the morrow's enjoyment. The echo of hymns and songs had died away, and the young missionary teacher was at last alone in her own room. A package marked with her name and the legend, "Not to be opened until Christmas Eve," was upon the table before her. How eagerly she had anticipated this time, yet now that it had come, she had scarcely heart to cut the strings!

The strange reaction of despondency, accompanying great physical weariness, which sometimes paralyzes the bravest spirit, even at the moment of accomplished success, was upon her. She felt herself so lonely and small in that corner of the great, darkened world. Of what use was all her toil for these few child-waifs, when she had only to go out into the noisome streets of the filthy city to see scores of others like them, dirty, half-clothed and famishing, crouching in the shadow of the cold walls to protect themselves from the blasts of the colder north wind; when, in the early dawn of the morning, she could hear the creaking of the ox-cart which picked up the stripped bodies of little dead children, cast out like refuse on the ground? Was it not within this very week that the eldest, gentlest and most promising of her girls had been torn away by her father to marry a heathen to whom he had betrothed her in her early childhood? Of what use was the springing of the good seed in that young heart, only to be trampled again under the heel of idolatrous custom? Her desolate heart yearned toward the country of church bells and Sabbaths, of culture and cleanliness and beauty of happy Christian homes.

She roused herself at length, and began mechanically to undo the wrappings of her package. Turning back the heavy folds, a branch of holly, with the berries still red upon it, met her eyes, and, underneath, parcel after parcel, of all shapes and sizes, tissue-wrapped and tied with dainty ribbons—each marked with some dear, familiar name signed to a few tender, mirthful lines. Her heart throbbed in her throat, her nervous fingers trembled upon the delicate knots. One by one the gifts were revealed. All her old fastidious tastes seemed to have been consulted—even the breath of her favorite perfume was exhaled upon the air.

In her sorrowful, almost despairing mood, she had been dry-eyed, but now, with a girl's contradictoriness, she flung herself upon a couch in a passion of crying. But the tears were blessed ones, washing away every trace of doubt and bitterness. She rose up her normal self, full of new hope and courage. It was no mean perfunctory tribute to her work that had come to her from across the sea; the warm hand of unforgetting affection

had touched—herself!

"I was like the faint-hearted servant of the prophet," she said to herself, "knowing not how the whole mountain was full of horses and chariots. The forces of evil are strong and terrible, but 'they that be with us are more than they that be with them.' Home-love and Father-love—I will trust both, and not be afraid!"— *Woman's Missionary Friend.*

THE AUXILIARY MISSIONARY SOCIETY--ITS NEEDS.

MRS. J. E. SPRINGER, Savannah, O.

The term auxiliary means helper or assistant; therefore the auxiliary missionary society, the society to which we as individuals belong, is to be a helping society. But to what organization are we to be helpers? I answer, to the General Missionary Society of the United Presbyterian church. It is through the agency and under the name of this society that the women of our church undertake and carry out so many lines of benevolent work. This work, which has so many branches and departments, is important—so very important that it means comfort and happiness to many dependent ones. It means sustenance to women workers in different fields; it means comfortable homes to many of God's ministers; it means the opportunity of learning how tomake the most of life to many of God's little ones. If such be the work of the vine what help shall the branches give? If the tributaries are dried up will not the river soon be but "a parched land in which no waters be?"

If then, the work of the general society be so important, what does the auxiliary or helping society need in order to give the most efficient aid? The very foundation stone must be prayer; God's favor and blessing must be sought. There must be earnest, fervent, pointed prayer. We often pray so eloquently for a blessing upon missionary societies in general, but fail to particularize the society in the church to which we belong. We somehow do not grasp the idea that we ought to pray for "our" society in a very special, persistent way. Pray for the officers; pray for each member; pray for those whom we hope to win to membership; pray for a blessing upon the particular work in which "our" society is engaged. In short, present every detail of the work to our Father and claim His promised blessing.

Another need of the auxiliary society is a more personal, united, persistent, effort to win new members. In almost every church there are to be found those who hold aloof from the missionary society. Different reasons, or excuses, are given for this, but in many cases the real root and cause of the failure to become a member of the missionary society lies in ignorance—ignorance of the work being done by missionary societies, and ignorance of the need for work. A Literature committee should be a part of the working force of every auxiliary and should see to it that every woman in the congregation has the opportunity for learning of the great work being done by the women of our church, and the great need of pushing the work still further. "Lengthening the cords," perseverance, must be the motto along this line, and a determination to never give up to discouragement must characterize those who would be successful in this work.

The monthly meeting should receive careful, prayerful preparation from each member, and attendance at the meeting

should be a matter of conscience. The meetings should be made interesting and attractive, and an especial effort should be made to develop all the members. Do not fall into the habit of calling upon a certain two or three to lead in prayer and prepare papers. Avoid ruts and remember that even in the missionary society "variety is the spice of life."

Good business management is another important factor in the auxiliary society. Transact the business of the society in a business-like, thoughtful way, each member being ready to take her part in the discussion of any question that may arise. Let the officers and committees be ready with full reports of work done when called for. "Let everything be done decently and in order.

But what of the realization of the necessity for liberal giving as one of the needs of the auxiliary? I would especially emphasize this point. If we would be blessed as a society we must not withhold from the Lord that which is His own. "Render unto God the things that are God's." Giving to the Lord brings a rich blessing with it. Like mercy, it is twice blessed. She who gives liberally and cheerfully and from love to the Master receives a double blessing.

The work to be done is important. Let us realize that we are to do this work. Of course the general society has the management of it, but back of the general society are the auxiliaries which furnish the means for carrying on this work, just as the steam furnishes the motive power for the engine. Are we obeying the command, "Be ye thankful"? Then why do not all the auxiliary members have a thank-offering box? These little boxes are wonderful helps to the remembrance of our daily mercies. When we are on the watch how plainly we can see the Father's hand lovingly guiding in even the little things of life! How often the disappointment turns out a blessing! How often the blockading of one path but leads into another, better suited to our feet! We are so prone to forget these daily mercies that if we put off our thank-offering until the end of the year we do not give as we ought to do, or as we might do, were the money laid by little by little. Let the thank-offering boxes and the work of the women of the United Presbyterian church have a prominent place in the home and heart of every member of the auxiliary society.

Dear friends of the auxiliary societies, do we realize to what we are called, even to be "workers together with God"? Let us work prayerfully, thoughtfully, earnestly, devotedly, persistently, realizing the magnitude both of the field and the work.

CHURCH EXTENSION—SOLID COMFORT IN A PARSONAGE.

Goldfield is the name of a congregation of 126 members in the presbytery of Cedar Rapids, under the pastoral care of Rev. G. I. Findley, a good and faithful minister of the Gospel. But there was the trouble, a house for the pastor to live in. Well, the case was met. Due applicatoin was made to the Board of Church Extension, and the same was referred to the Women's Missionary Board with a favorable recommendation.

The grant was made, the house was built, and is being paid for by a moderate rent. There is no longer any question as to a place in which to live, there is no fear of a landlord's notice to quit, or that the rent will be raised. The pastor has a home, and this is what he

says about it:

"Dear Brother:—I write a few lines concerning the parsonage which was built last fall with aid from the parsonage fund. We have now had almost a year of comfort in it. It has given great satisfaction to both pastor and people, being well built and cheap. Many have expressed surprise that we got so good a house for so little money.

It is a great addition to the equipment of the congregation, and the people are grateful to the Board for the money on such easy terms. The long time and the low rate of interest, together with the great advantage to be derived by weak congregations, ought to keep this out at service all the time.

Very truly,

G. I. FINDLEY."

I have a photograph of the Goldfield parsonage, which shows it to be a very neat and comfortable house.

All the pastors who live in parsonages thus erected write me in the same tenor. There is solid comfort in living in a house arranged with special reference to convenience and adaptation to the purpose of its erection. There might be much more of it if the funds were at command. The trouble is to get the funds.

A QUESTION TO ASK YOUR HUSBAND.

There is something more, and even more important, than the parsonage building work. It is the erection of mission churches. That is the first work. The Board is doing all it can in this direction, but is hampered and hindered by the want of funds. Just now a good question to ask your husband is, "Have you contributed to the Church Extention fund this year? Have you given to it in full proportions with other Boards? If not, think about it."

The reason why such questions should be asked, and why the suggestion therein should be acted upon at once, is the fact that the Board has on its register over $25,000 of appropriations not paid. There has not been the money to make payment. The members of the Board feel this very much, and the missions feel it yet more. What would be the best thing to do? Mr. C. F. Dean, Union National Bank, Pittsburgh, is the treasurer, and has blank receipts ready to be filled out.

A. G. WALLACE, COR. SEC.

MISSIONARY CORRESPONDENCE.

SIALKOT, November 10th, 1897.

EDITORS MAGAZINE:

We, of the India mission, ask you to rejoice with us today because of what the Lord has done for us. You have sympathized with us in plague, famine

and war, and now we ask you to participate in the joy that has come to us through the convention we were permitted to hold through the kindness of our young people. Mr. Cummings, in his opening address, called, it "Our young people's convention," because they had furnished the means that enabled us to hold such a meeting, and our native minister in Sialkot, Padri Shahbaz, in an address to the natives, told them of that meeting held in Omaha, where all the young people in the United Presbyterian church were gathered together, and how Tracy Sahib, who was not a minister nor a missionary nor even a rich man, stood up and said he wanted to make an offering to enable the people of India to enjoy such a meeting as they had enjoyed; and how, one after another, the young people had responded until, not the three hundred dollars that had been asked for had been contributed, but *three thousand*, so that not India only but our sister mission in Egypt as well might hold a convention. We had long dreamed of such a convention and wished that it were possible to have something of the kind in India, but there seemed insurmountable obstacles in the way. First, money: the calls on every hand were so loud that there seemed none to spare for this purpose. You know how this obstacle was overcome. Next, speakers. Who was there to conduct such a meeting for us?

Here again we were graciously dealt with in being able to secure our own Dr. W. W. White, who laid aside everything and gave himself up entirely to us for that week; also Mr. John Foreman, of the Presbyterian Mission, Allahabad, and Mr. William Dalgetty of the church of Scotland mission, who was with Mr. Moody in Chicago during the World's Fair year. It is impossible for me to give you the convention either as to the facts of it or the spirit of it. One had to be there and hear the songs and the prayers and the addresses to really get the convention; and the good, the *real good*, of that six days waiting before the Lord was of the nature to be absorbed into one's own spiritual being rather than to be transmitted by writing across thousands of miles of land and sea to others. Could you have sat with us in that large tent, and joined in the songs of praise that were sung and the prayers that were offered, and listened to those stirring addresses inspired by the Lord, then, and then only, could you have gotten our convention, its spirit, its facts and its good. We had prayed much for this convention, we had planned for it and worked for it, and we were not disappointed. One impressive feature of the convention was its devotions—that is, its prayers, its songs and its Scripture quotations. No one could have been in that convention without being impressed with the fact that these men and women have been with Jesus and learned of him.

It is not necessary for me to give you the details of the program that was carried out; you will get them from the convention number of the Christian Union Herald. My aim is only to give you some of the impressions that were made on me. Sabbath was perhaps the best day of all; every heart was quickened by the previous waiting before the Lord, and full sway was given to the first and greatest end of the convention—that is, the cultivation of the spiritual life; and to all of us, I verily believe, this was a Sabbath day's journey heavenward. The evening service was a most peculiar one. At the close of an earnest address on prayer by Dr. White the audience, instead of dispersing, remained quietly in their places with bowed heads and prayerful hearts. The feeling was on each one of us that we had reached a crisis, and the burden of the prayers offered was, "Oh,

Lord reveal thyself to us! What art thou requiring of us?" And the answer came, "A new dedication to Me and to My service." A wonderful realization of our need came to us at that time, and here and there, all over the assembly, Christian men and women rose to their feet, confessing the sins and shortcomings in their own lives that had been revealed to them at this time, and expressing their determination to live for Him and to work for Him and for India as they had not done before. It was a time of heart-searching, and the result of those hours with the Lord can not be given, but I believe we came forth from that meeting stronger and better men and women than before, and that we never again can be quite the same.

That we were happier was clearly evidenced by the tone of the meeting the succeeding evening—the joyful note of thanksgiving that characterized each prayer that was offered and each word that was spoken. The convention was a mighty power for good. We have all been quickened into a fuller and holier Christian life, and surely the power of this convention must be felt. It will give an impetus to mission work in India.

FOREIGN NEWS BUDGET.

MRS. W. J. REID.

Egypt.

Mrs. White writes from Monsurah as follows:

Since coming to Monsurah these lines have been in my mind very often.

"Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart
Unto a life of sympathy.
* * * * * * * * * * * *
For comforters are needed much
Of Christian touch."

We had been in our new home only a few days when we were called to "weep with those who weep." A young woman, who was bereft of her husband a few months ago, was called to give up her darling baby. The little one had been ill for many weeks, and everybody said, in the light way, which is used so much in this land, "It is better that she died." My heart went out in sympathy for the poor young mother in her anguish. How well I knew what it meant to give up a precious baby. Her cries, "O, my daughter! O my sister! you have torn my heart," pierced my own heart also; and yet when I heard her say, "O, my loved one you are with your father; you are at rest; you are with Jesus in heaven," I felt that she had the comfort which many of her neighbors mourning had not. This young widow has now become one of our Bible women, and we trust that her sorrow may be the means of leading her closer to her Saviour and of making her a useful worker in His vineyard.

About a week after the death of this little one, the Monsurah congregation was called to mourn the loss of a faithful elder. Sheikh Mena had been out of health for some weeks. He had decided to go to our mission hospital at Asyut to be under Dr. Henry's treatment for a short time. On reaching Tanta he felt so tired that he decided to rest there with Mr. and Mrs. Giffen over night and go on to Asyut the next day. But his life's journey was ended. He became very ill, lingered about ten days and was taken home. His wife and many of his friends had the sad satisfaction of being with him in his last hours. It is very gratifying to hear the friends speak of the devoted professional attention he received from Dr. Watson and Dr. Lawrence and of the tender nursing he had from Mr. and Mrs. Giffen.

Mena was a colporteur for many years in this district. He has been the means of sowing much seed in this part of the Delta. He will be missed very much in Monsurah district. God's Providences are very strange, and although we cannot understand *why* He took one of the most useful and beloved workers in our church, we do know that He doeth all things well and will provide for His own work.

Miss Thompson tells of zenana work in the Boulac district of Cairo:

The women's prayer-meeting in Boulac this week was at the house of a Moslem woman who lives on the fourth floor, up a very steep stairway. There was a divan on one side of the room on which sat with me three Bible women. A few chairs were used on one side of the room and all the rest of the fourteen women present sat on the mat on the floor. We had never had a meeting in that little street before. The woman of the house said, "I did not know you wanted anybody but girls to attend." The women who were gathered in listened very attentively, but only God can make the word effectual to salvation.

We visited two other houses, and there one of the Bible teachers (the most enterprising one I have under my supervision) went with me to visit one of her pupils, a Moslem, in his shop, where we sat among his wares and asked him different questions found on the first eighteen pages of Browns' catechism, which he answered very understandingly, but sometimes he mixed questions of his own, such as, "If Christ is a person in the Godhead, how can he intercede with the deity?" I asked him where he had received his early education, and he told me it was in a Catholic school.

I have often found, in my visits among the houses, the benefits resulting from school work, in at least removing prejudice against foreigners, a thing which is very deep-rooted in the minds of

people here. Many of the Moslem women taking lessons were at one time for a short period in our schools.

Miss Grace Brown writes of school work in Cairo :

I feel now that we have our school on a systematic basis, *i e*, we have it graded. The teachers have been very kind about it, for which I am very thankful, as every one of them gave up some of her pupils to be placed in some particular grade.

The school has been arranged in three grades, but the time has not been fixed for the completion of any grade, this depending solely upon the progress of the pupil, who enters school at any time of the year she pleases.

An additional teacher is employed this year, making four in all. The new teacher has charge of the primary grade. One teacher in the school is more clever in Arabic than any of the others, but having but two seniors in the school I was made to understand that it was not at all proper that she should occupy the first place; so she and I together act as adjunct teachers, each taking work in the different grades; and this seems to suit very well. I get a chance to teach beginners as I would teach beginners in America, and she gets a chance to teach the higher Arabic lessons, and it seems to hurt no one's feelings.

We have a very fine large English class in the school this year. We have also introduced some gymnastic exercises. The school is quite full and every day, as I work among these nice, clean girls, striving to teach them God's own word of truth, I feel thankful for this opportunity given me to do something in his name.

Miss Hogg gives an incident of Dr. Henry's work :

Dr. Henry gave us a good laugh the other day by telling us one of his recent experiences in Asyut. As far as I remember it was as follows: He had been summoned to a house to see a young girl. From the description he had received of the case he supposed it to be a very simple one, but, on entering the room in which the girl was, he saw at once that her friends thought very differently. The room was crowded with crying and wailing women, while at the opposite end sat the mother and daughter swaying back and forwards in each others' arms in mingled fear and grief, for, lo! the girl's mouth was a yawning cavity, stretched open to its utmost capacity and thus fixed. It was evident that all the women, as well as the frightened girl herself, expected a fatal termination to the seizure, and Dr. Henry wondered just for a moment if the girl had some nervous trouble and if his first simple diagnosis had been wrong, but a touch showed him that his previous idea had been correct. It required only a rapid insertion of the doctors thumbs and the dislocated jaw-bones were in their place and the mouth restored to its proper dimensions. Such a transformation took place in that room. The women were as surprised as if a miracle had been performed, and their extravagant manifestations of grief were turned instantaneously into as extravagant exhibitions of joy. They started the joy cry that they make at weddings. They clustered round the girl in glad surprise, and surrounded Dr. Henry, whom they seemed to regard as a great hero and magic-worker. They blessed him profusely with all the varieties of blessings that this fruitful language possesses. They kissed his hand again and again, and in every way strove to show their gratitude. Dr. Henry felt very much amused at getting such profuse gratitude and being made a hero of for performing such a simple little operation.

Mrs. Dr. Watson gives a glimpse of work carried on from the Nile boat, the Ibis :

At the meeting of the Association last Spring it was decided that Dr. Watson should spend this winter on the Nile, visiting the important stations in the Nile valley from Cairo to Aswan.

So, on Friday the 8th of October, we went on board the Ibis, that well known dahibeyah of the American Mission which has for so many years gone up and down the river with one or another of the missionary families whose one great object has been the sowing of the seed of Gospel truth with faithfulness and prayer, relying upon the Lord of the harvest to cause it to bring fruit to His glory.

Before starting some of the Cairo friends came down with a basket of nice things and we had a sociable afternoon tea together. Towards sunset Mr. Giffen led in earnest prayer for God's blessing on the work in which we were about to engage. Soon after good byes were said with the promise that we and our work would be remembered at the throne of grace.

Not long after the departure of our friends a breeze sprang up, and as the moon gave sufficient light to move on with safety, the captain and crew were not long in getting started on our southward journey. The favoring breeze continued bringing us on Saturday at sunset to Benisuef, a place with only a few Protestant members, 14, and not many adherents. It is on the whole a rather discouraging place. The Protestants have a school for boys but none for girls, and they have either to leave their girls uneducated or send them to the Catholic school. The Catholics seem to be flush of money in carrying on their work. Dr. Watson preached in the morning and before the afternoon service we went to see some of the women church members and adherents who were not present at the morning service and had prayers with them.

Having favorable winds all the next week, on the following Friday we reached Asyut, 252 miles distant from Cairo. Here a hurried visit was made to the mission house, to see the missionaries and inquire after the sick children and get our mail. We were glad to find that Bertha Alexander, who had been dangerously ill with fever, was convalescent and the other children were also better. We made a brief visit to the hospital in which all take so much interest, and were surprised and delighted that a house so badly constructed (the best that could be secured to use as a hospital) could by skillful hands be converted into such a model place Every awkward little room and corner had been brightened by a free use of lime-wash and the scrubbing brush and made to look attractive. The whole place is kept so scrupulously clean and bright, and the patients are so well looked after spiritually as well as physically, that the institution must have a great influence for good in the community.

Again starting on our way, we arrived the next Saturday evening about sunset at a Moslem village. On Sabbath we went out to find an opportunity to speak to the people. Sitting down on some stones near the mud huts, Dr. Watson read to those who gathered about us. Some of them listened very attentively. I invited those who had sore eyes to come to the Ibis to have their eyes treated with a simple lotion, and at different times through the day a great many came bringing also their sore-eyed children for treatment.

We spent the third Sabbath at Koos with that old and large congregation of about 135 members, which has also many adherents. At the present time the congregation is without a pastor and in consequence of a quarrel among the prominent men in the church it is in rather a bad state. A large congregation of both men and women were present. The women are separated from the men by a

lattice work partition and nearly all of them sat on the floor. When I spoke to one of the prominent men about this, he replied that they preferred to sit on the floor, but I noticed that all the seats provided for them were occupied. At the afternoon service 15 children were baptized, When the door was opened between the men and women to allow the mothers to come forward with their children there was a general rush to the door. All the children rushed to the front the women pressing after them and it was the greatest difficulty that those with the children could get through the crowd at all for it was simply impossible to control about 70 women and 30 children. Nothing could be heard on the women's side because of the buzz of voices but when the baptisms were over and the prayer began all moved back to their places, and quietness was restored.

I hope that my dear sisters in America will all pray earnestly for a blessing to rest upon the work that is being carried on in the Nile valley and in all the churches in Egypt.

Miss McDowell, of Alexandria, says:

It is some time since you have had news from our station, and as the last of another month has arrived I will jot down, from our daily experiences, whatever I think will be most interesting to you.

As soon as Rev. McFarland had sufficiently recovered from his illness to be able to take a journey, the family went to Syria and spent a few weeks on the Lebanon. They returned the middle of October, packed their furniture, and, if all has gone well since we said good-bye to them day before yesterday, they are in their new home in Zagazig.

Rev. Finney and family being compelled to leave their house in Mansourah the last of September, came to Ramle to remain until the mission home in Alexandria would be vacated for them; they will now be coming into town shortly.

Miss McMillan has gone to Moharrem Bey to live with Mr. Sowash and family; so you see we have been rather unsettled for some time.

Our Jewish neighbors have been keeping the Feast of Tabernacles and in every direction the booths of palm branches were to be seen on the roofs or balconies. During the feast much wine, brandy, etc., was used. One of our former school girls, who had learned while with us of the evil effects of alcohol, was asked by her father to go down into the house and fill the empty vessel. She felt she could not disobey her father, but her conscience told her she was doing wrong. So going down she locked herself in a room and all undisturbed prayed to God that He would deliver her from the trial. She then went to the room where the liquor was kept and found the bottle empty. Then with a happy heart she went back to her father, feeling that her Heavenly Father had heard and answered her prayer and all would be right.

Our Central Girls' School has opened very encouragingly, and more Moslem and Coptic girls have come in this year than formerly. So we have been able to keep school open all through the Jewish feasts. Both of the women's prayer meetings have had an increase in attendance since vacation. I have been able to do some visiting among the women near the mission home, going with the Bible woman who works in this quarter. She is the oldest of our Bible women and a faithful earnest worker. Most of her pupils can read in the Bible, and I could talk more freely to the Jewesses about Christ than I had thought possible. Some of her pupils are Maronites and these I found very eager to receive instruction.

I was pleased to see how anxious all were to read in the Holy Book, and that none of them seemed to tire of God's promises. May they all very soon be able to read with an understanding mind and heart.

We have just had the first rain of the season accompanied with thunder and lightning, since which, we have had cooler weather, and woolen dresses are very comfortable.

India.

Miss Ella Gordon gives Budget News from Jhelum:

October! What a delightful month this is in the homeland! Here in India it is one of the sickly months, because of the hot days and cold nights. There is a great deal of fever in these days. Today we drove out to Sangoi, about nine miles from Jhelum, to visit our heathen girls' and boys' schools. In a class of ninety boys forty were absent on account of fever. In the girls' school, the Christian teacher was in bed with the fever and of course unable to teach. In the Hindu department of twenty-seven girls only twenty-one were present. Some came in just because the Miss Sahiba had come. They had their heads tied up and were scarcely able to stand. After examining them in their reading and writing, Bible verses, and Mudge's little catechism, and hearing them sing, which some do very nicely, we all bowed our heads and had a short prayer together. We then gave each a few sweets. Being Hindus, each girl stepped off the mat on the bare ground and received her sweets from the hand of a Hindu; then passed out lest her sweets should in any way become contaminated by us.

The other day, here in our Jhelum schools, I noticed all the Hindu girls shunning a little Mohammedan girl who wanted to sit near them. On asking the reason they said, "Her sister has just died, and if she comes near us she will defile us because she has been near the dead."

Just now the farmers are busy harvesting their bajara and charri, of which we are thankful to say there are good crops. Bajara looks like timothy grass only on a larger scale. The heads look like cat-tails. Each head contains at least a hundred little black seeds. Each seed when planted yields two or three stalks, on each of which there are two or three heads. The grain is ground and made into bread and the stalks are fed to the cattle. Today we saw many groups of women along the roadside. Having first swept a clean place on the dry, hard, smooth road, they were sitting with a pile of bajara heads in front of them on the ground, and with a short stick in hand were pounding out the grain, while others, with their little dust-pan shaped fanning-mill, were cleaning the grain. Charri looks very much like American sorghum.

Mrs. Crowe writes from Cashmir:

This is the first time I have written for the Budget. I had almost wished to put it off until we had done some active mission work, and then there might have been something interesting to tell. About all there is for a new missionary to write of is the study of the language, but I am not going to say much of the difficulties we have had to encounter, or the numberless mistakes we make. On the whole the study of the language has been interesting work I had hoped, at the end of the first year, to be able to talk pretty well, but find now that was a mistaken idea. It is so much easier to understand what is said than to say things yourself. I asked our "munshi" one day why that was so and he compared us to children, saying they could understand before they talked readily; that it came gradually, and in a little while we could talk too.

Misses Martin and Morrison, Mr. Crowe and I, have spent the summer in Cashmir. The mission thought it best, on account of Miss Morrison's health, that she should spend the summer in this bracing climate, and it has done her a great deal of good. She is looking well now and has been able to resume her studies. It has also done Miss Mar-

tin much good. She had been working very hard and was quite worn out. This is a very quiet place well suited for study.

The natives of Cashmir are very different from the people on the plains. They also speak a different language. Urdu sounds familiar to us when compared with their dialect.

We expect to go down to the plains very soon now, and are looking forward with much pleasure, to meeting our friends; looking forward also to our Convention which commences on the 22nd of October. We expect Dr. White to be with us and are praying that the Holy Spirit may be in our midst, and that we all may rec ive rich spiritual blessings.

Dr. S. E. Johnson, of the Good Samaritan Hospital, Jhelum, writes briefly under date of Oct. 20th, 1897:

Just a few lines to tell you that we are on the eve of our annual meeting, which begins on the 22nd at Sialkot. The convention will begin on the 28th and will last till the 2nd of November. We expect great blessings, for where the Lord presides there cannot be any disappointments. Enclosed is a programme of the convention, which may be interesting to our church people.

Many of our missionaries have suffered with illness during the summer, but we have reason to be very thankful that no lives were lost, and even our Dr. Platter, who we all feared, was in for enteric fever, is convalescent now. She is still at Dharmsala, too weak to travel, but good Mrs. Sage (one of our Christian military ladies) has kindly taken her into her own house till she is strong.

YOUNG PEOPLE'S DEPARTMENT.

The Giving Alphabet.

(FOR THE NEW YEAR.)

All things come of thee; and of thine own have we given thee. 1 Chron. 29:-14.

Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.

Charge them that are rich in this world * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate. 1 Tim. 6:-17,18.

Do good unto all men. Gal 6:10.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of a necessity. 2 Cor. 9:7.

Freely ye have received, freely give. Matt. 10:8.

God loveth a cheerful giver. 2 Cor. 9:-7.

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine. Prov. 3:9, 10.

If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8:12.

Jesus said, it is more blessed to give than to receive. Acts 20:35.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6:8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. 6:19.

My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 John 3:18.

Now concerning the collection for the saints upon the first day of the week, let every one of you lay by him in store as God hath prospered him. 1 Cor. 16:1-2.

Of all that thou shalt give me, I will surely give the tenth unto thee. Gen. 28:22.

Provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke 12:16.

Quench not the spirit. 1 Thess. 5:16.

Render unto God the things that are God's. Matt. 22:21.

See that ye abound in this grace also. 2 Cor. 8:7.

The silver is mine, and the gold is mine, saith the Lord of Hosts. Hag. 2:-8.

Unto whomsoever much is given, of him shall much be required. Luke 12:48.

Vow and pay unto the Lord. Psa. 70:-11.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17.

Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through his poverty might be rich. 2 Cor. 8-9.

Zealous of good works. Titus 2:14.—*Tidings.*

The Young Missionaries.

Teacher.

Dear children of the Mission Band,
As hand in hand for Christ you stand,
If the Saviour should bid you go
With seeds of Gospel truth to sow,
Tell me, where would you choose a field
In hopes of reaping a rich yield?

Cleo (1).

I think, dear teacher, I would go
To China land my seed to sow;
I'd scatter broadcast in the street,
That all who bind girl babies' feet
Might know that He who made them so
Intended they should grow and grow.

Willie (2).

To Africa I'd speed away,
And sow with might, day after day;
I'd deal witchcraft a deadly blow;
Traffic in human lives lay low;
I'd tell them God made all men free,
To him, alone, we bend the knee.

Flora (3).

If seed to sow was giv'n to me,
I'd cross at once the deep, deep sea;
I'd spend my life in faithfulitoil
On India's dark and bloody soil,
Where girls of sev'n are sold to be
The slaves of men, without a plea.

Horace (4).

If I were left to choose and plan,
I'd sow my seed in old Japan.
The work that was so well begun
By Neesima, Japan's own son,
I'd like to see at last complete,
A trophy, cast at Jesus' feet.

Minnie (5).

The field I love, of all, the best
Is where the Judsons found their rest;
And if the Lord to me would give
Some seed to sow, and let it live,
In Burma I would find delight,
Toiling from morning until night.

Harry (6).

On islands in the Southern Sea
I'd sow my seed, to set men free;
No longer then would man eat man,
But live according to God's plan,
In peace and happiness and love,
And dwell at last with him above.

Sophia (7).

I'd store my heart and hands with seed
And go where there was greatest need;
And if I could not quite decide,
I'd ask the Lord to be my guide,
And choose for me the very field
In which to sow for future yield.

All together.

Yes, missionaries true, we stand
Ready to go at Christ's command;
'Tis thus we'll honor Him who gave
His only Son our souls to save,
And when at last we come to die
In mansions bright we'll live on high.

Teacher.

May the Lord bless you, my little missionaries, and before separating, let us unite in singing our missionary Psalm beginning,

God bless and pity us;
Shine on us with thy face
That earth, thy way and nations all
May know thy saving grace.

—*Mrs. W. M. Gray, in King's Messenger.*

Outline of Sermon for Children.

REV. A. P. ORTH.

"What a lead pencil tells me about boys and girls."

1. The pencil is made up of two parts—the *wood* on the outside and the *lead* within. So each boy and girl is made up of two parts—body and soul. The *lead* is the most important part of the pencil; the *wood*, however, is valuable for protection. The *soul* is the most important part in us; yet the *body* is valuable because it protects and serves as a vehicle for the soul.

2. To be useful and answer its purpose the pencil must be sharpened. Boys and girls must be sharpened by going to day-school, Sabbath-school and church, and by home instruction. Should the pencil refuse to be sharpened it would be worth less. Should boys and girls refuse to heed instruction, they could never live worthily. The pencil needs sharpening as long as it lasts. So our education is not finished when we leave school or home, but should continue as long as we live. "Never too old to

learn."

3. Pencils must be polished. Boys and girls must be polished; must have good manners.

4. Pencils make marks. Boys and girls are "making marks"—good and bad. What kind are you making? If you let satan use you as a pencil, you are making bad marks. If you let God use you, you will make good marks. Give yourselves to God; let him use you.

5. Pencils are hard and soft; some are too hard, others too soft for general use. The medium are the best. So girls and boys are often stubborn and set in their way; want all their own way; will not yield to any advice of others. Others are too easily led, and too easily influenced, especially by those who are bad. Just half way between, not too set, not too yielding, especially to evil influences, is the best.

6. Pencils have erasers; we can erase mistakes. Boys and girls by the use of their wills can make many wrongs right—by confession, request for forgiveness.

Conclusion.—Remember that you are all making marks—writing something good or bad, and this will be sealed up in a book that will be opened and read at the judgment day. Would you not like your books to be clean and nice? Then give yourself into the hand of God. Be a little pencil for God.

Juniors' Special Work.

NOTE.—To purchase one hundred acres of land at $8 per acre is the special work of the Junior Missionary Society this year.

DEAR FRIENDS:—We raise cotton, corn, millet cane, peas, sweet potatoes, and Irish potatoes. Many other articles could be raised if we had a market for them. One hundred acres of ordinary land will yield about 33 bales of cotton or 1500 bushels of corn. Of course there are exceptions. This yield can be increased by fertilizing the soil. We used seven mules this year. These are owned by the Women's Board.

The influence of our farm work is good. We try to do things according to the best methods. All are watching to see how we do a certain piece of work and what the result. More interest is taken in doing work on the farm. Some have begun to see that they can obtain the necessary comforts of life if they work and economize. Most of our hands are willing to make sacrifices in order to have something they can call their own. More time and attention is given to house-keeping. Poultry is looked after, gardens are made and cared for. Improved farming is being considered one of the leading features of the mission work among the negroes of the South. By this new factor in the mission, we hope the churches and schools will become self supporting to some extent.

The Jennie Gillespie "memorial building," owned by the Junior missionary society, contains five recitation rooms. Three of these can be thrown into one, which rooms constitute our chapel. In the industrial department plain stitching and fancy needle work is taught in all the grades. In the primary department the first principles of an education are taught. In the training department these principles are more fully developed. We will add the normal department when the work demands it. We have four teachers for this work. We enrolled about 300 pupils last year.

The work is encouraging in many respects. Friday afternoons are given to teaching and training the mothers. The Bible is read daily in the school. We have a large Sabbath-school well attended by both parents and children. In the evening of each Sabbath our Juniors and the young people meet, and the Bible class composed of mothers and fathers also. Yours Truly,

Prairie, Ala. N. J. OLIVER.

Note.

The Junior Thank-offering program will be given in the February MAGAZINE.

MARY CLOKEY PORTER.

Junior leaders in planning for the year's work will find the booklet, "The Child's Help in Bible Study," by Helen Currie, very useful. The author says, in sending forth this little book, "I wish to call attention to the fact that it is not intended for the superintendent. As the title indicates, it is a 'child's help,' and such I trust it will prove to be." The little book is full of good things. It can be procured of Miss Helen Currie, Oakland, Cal. Price, 5 cents.

Programme for February.

SUBJECT.—"Spiritual Guidance."

Read 91st Psalm. Sing No. 30, 1 and 2; No. 44-4 and No. 180, 1 and 2, Bible Songs.

The leader might speak to the children of the promise made by Jesus, concerning the Coming of the Holy Spirit. Jno. 16-13; also of His coming on the day of Pentecost. Acts 2 1-4.

Let the children repeat in concert the answer to questions Nos. 30 and 106 of the Shorter Catechism.

Why do we need guidance? Who will lead us astray, if we do not ask the Holy Spirit to guide us?

Close with sentence prayers. We would recommend the reading of the leaflet, "Sentence prayers" or "How our Mission Band Learned to Pray." For sale by Literary secretaries. Price, two cents.

L. E. P.

EDITORIAL.

The New Year.

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; A house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shades, neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the year that for you waits,
Beyond to-morrow's mystic gates.

Life is a leaf of paper white,
Whereon each one of us may write
His word or two—and then comes night;
Though thou hast time
But for a line, be that sublime;
Not failure, but low aim is crime.

J. R. Lowell.

Happy Thoughts for the New Year.

"And thou shalt remember all the way which the Lord thy God led thee." Deut. 8:2.

"I *will* remember the works of the Lord. Surely I will remember thy wonders of old."

"I will meditate also of all thy work and talk of thy doing." Ps. 77:11,12.

"Would we have perennial joy? Then will we let no day pass in the year to come when by word, act or deed we do not remind our near or far-off neighbor that Christ has come—come to *us*, henceforth to live, the only King before whom we lay the gold, frankincense and myrrh of our consecrated lives." And continually offer the prayer for the coming of the happy gladsome time, when,

The earth shall be full of the knowledge of God;
It is blessedly drawing near,
And peace on earth, good will to men
Shall come with each Happy New Year.

From correspondence with Mrs. Mila Meek, of Spring Hill, Ind., the president of our W. G. M. S., we are happy to learn that the labors of herself and her co-workers, in developing plans for the next annual meeting, are being prospered. The programme will, we are sure, be an attractive and helpful one. May the hands and hearts of these earnest workers be upheld by our sympathy and prayers."

Notice of Minutes.

We have called attention before to the minutes of the meeting of the W. G. M. S. at Indianola, Iowa, and now again gladly note their good appearance and valuable contents. Mrs. J. A. Grier, of Bellevue, Pa., should be kept busy with orders till the supply is exhausted.

"Gathering Homeward One by One."

As we go to press, we learn that another place in the line of prominent workers has been made vacant by the death of Miss Eliza Wallace, of Knoxville college. Identified largely with the early work among the Freedmen, she had learned many valuable lessons, which made her opinions well founded and furnished her with a varied experience. Being possessed of more than ordinary executive ability, her plans were wisely laid, and carried out with method and persistence. We know not how to spare those who the past year have been called to higher service. Death has been busy, as Mrs. Vincent, Mrs. Kyle, Mrs. Lee, Miss Wallace, Mrs. Laughead, and a score of others, have been taken from "our sight" to be forever with the Lord. These words assume a new solemnity, "being dead, yet speaketh."

In presenting the faces of the newly appointed missionaries we love to think, that of the many beautiful things, "poetry may have its musical ripple, prose its charming imagery," but sweet as the melody of heaven are the words of the prophet: "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of joy, that publisheth salvation.*" Let the goodly company be remembered in prayer, that they may have patient continuance in well-doing; that in due time they shall reap if they faint not, and that a rich blessing may be brought to our whole church.

Miss Mary J. Campbell arrived in New York from India on Nov. 17th. She made brief visits in Philadelphia, Pittsburgh and Xenia on her way West to join her invalid sister at Monmouth, Ill. She gives an encouraging account of our work in India and of the precious fruits of the revival there.

The McKown Tablet Fund.

Editors Magazine:

Only a few of the presbyterials have complied with the request of the Women's General Missionary Society concerning the McKown monument fund. There is not enough money in the treasury to justify us in giving out a contract for any kind of a stone, and the money should all be in by the last of January, so that the work could be completed and put up as soon as the weather is favorable in the spring. The amount asked for from each presbyterial is $2.00.

West Newton, Pa. MARY A. DICK, Tr.

The care of Christian nations for their dead is one of the marked features of their religion, and nothing shows the decadence of a people sooner than neglect of the precious dust of those gone on before. We know our people love their dead, and if they could see hundreds of graves in the Orient thrown out in the open and with holes large enough for a human body to pass through where

jackals had secured their prey, they would be more than ever thankful for a Christian burial. The statement of Mrs. Dick, treasurer of the McKown tablet fund, speaks for itself, and we know that the memorial of dear Miss McKown is written "on fleshly tables of the heart" of many in our church who loved her and her work. Dear friends, please let this work be hastened.

Rev. W. W. Barr, D. D., secretary of Foreign Board, recently made his annual visit to our seminaries. Not the faculties and students alone, but many outside friends as well were glad to welcome him. He made, as usual, eloquent and earnest pleas in behalf of the missions. Some of the facts presented were very unpleasant, but "facts are stubborn things" and cannot be evaded. The low state of the mission treasury is a sad fact to us all, but how it must press on those who have the oversight of the work, and who realizes, as few can, the disastrous results which are likely to follow!

An Arab proverb says: "The head has many pains," and it must be true that our Foreign Board, our Women's Board and all our boards often suffer great perplexity in being met by urgent appeals to which they must turn a deaf ear for want of funds.

Answered prayer has wonderfully opened the doors all over the world, and raised up workers in unprecedented numbers. Prayer, if offered in faith, will prevail, and He who has said, "The silver and the gold are mine," will move on the hearts of his people.

The announcement of Miss Elizabeth McCahon's safe arrival in India will gladden the hearts of her many friends, who rejoice with her that the desire of her heart has been gratified, and that she is again permitted to take up the beloved work to which she has already devoted many years of faithful service.

The Convention in India.

Miss Nannie Spencer writes to her mother as follows:

"The annual meeting and the convention are over, the mission tired but happy. There has been a great deal of sickness, and Dr. Johnson was kept pretty busy after she came. I am on the entertainment committee for next year, and have been busy looking after the equipments. The care of the amount of articles necessary to provide for forty or fifty people is something of a task. It is a sort of big boarding-house, and not only do the tables, chairs, dishes, napkins and living necessities of every sort, have to be looked after, but tents too for living in. This year a number of us were in the dormitories belonging to the boys school, but the tents were used to accommodate visitors and native Christians who came to the convention.

"It was a double convention—English and Hindustani—two sessions each day. Few were able to attend all the meetings, but the Hindustani ones were very enjoyable and helpful as well as the English. We were all tired at the beginning, and so could not do all we wished. Dr. White had entire charge of the English part. In the morning we had study of Romans and at night on prayer. We were also expected to devote some time to the study of Romans outside of the meetings. Mr. John Forman took charge of one of the Urdu meetings each day, and Mr. Dalgetty, of the Scotch mission, of the others. Mr. Forman is a Presbyterian, son of a Presbyterian missionary. Nearly, if not all, the family are in the India mission. He has fine use of the language, and is a most excellent missionary. Mr. Dalgetty came to the country just after we did. He was in Mr. Moody's school in Chicago for two years and has learned many of his methods. He has made it a special subject of prayer that he might get the language well, and attributes much of his success to this but he has worked very hard too.

"Dr. White has been a very great help to us in many ways. He has been a

faithful friend who has not hesitated to point out wherein he saw room for improvement or ground for friendly criticism. He said, in the farewell meeting, that he had attended a great many conventions in India and Ceylon and had met hundreds of missionaries, but there was more of the manifest presence of the Spirit in our little convention in Sialkot than in all the rest put together. The one in Lahore last winter, which we nearly all attended, came next to this one. He told us that the eyes of India and Ceylon are on us here in the Punjab, for they have heard of the revival here. It is a solemn thought indeed. Pray that we may not disappoint them, but that the Spirit may abide with us and make our work fruitful. Our blessings have been and are many and very wonderful, but they bring with them responsibility. All who could be present testified to receiving much needed help from the convention.

"I cannot say certainly, but I fear the natives did not so fully enter into the spirit of the meetings, though they too, were much benefited, and were very grateful indeed to the Omaha convention for sending the money that made our convention possible."

Programme for February.

SPIRITUAL GUIDANCE.

Open the meeting with the Christian Union prayer, "The Lord bless Thee and keep Thee, etc," in concert.

Singing.—Psalm 1, L. M., vs 1 and 2.

Scripture reading, responsive —Deut. chap. 28, vs 1-9; Rom 8, vs 11-18; Heb. 11, vs 1-6.

Prayer.

Singing.—Psalm 73, C. M., vs 9-10.

Devotional subject, to be participated in by three or four.—Christian humility, or who are promised guidance, "The meek will He guide in judgment and the meek will He teach His way."

Singing.—Psalm 16, S. M., vs 4-6.

Paper.—Biographical sketch of Moses, who, though the meekest of men, was divinely called to be the great lawgiver of the world, from the majestic epiphany on Mt Sinai to the present day.

Roll Call. Business. Close with B. S. No. 4, "I shall be satisfied"—vs 2 and 3.

Books of reference.—"The Christians Secret of a Happy Life," Hannah Whitall Smith. "Recollections," Fenelon. "A Separated Life," Dr. Joseph Kyle.

S. McD.

REPORTS, ETC.

December Report Women's Board.

At the regular monthly meeting, the usual opening devotional exercises were observed; prayer by Mrs. Patterson.

The Foreign secretary had received word from the missionaries who sailed in October. A request was received from the missionary association in convention at Sialkot requesting this Board to purchase ground for the erection of a house for the missionaries at Lallypur, the whole to cost about $2050. The request was granted, the house to be erected after the deed for the ground has been received. The secretary is in correspondence with a lady physician whom she hopes to secure as a medical missionary, the health of Dr. Platter being such as to make more assistance imperative in the medical work.

Home secretary reports as follows: Alameda, Cal.: Miss Corry made 95 calls. Spokane: Miss Stewart made 105 visits; attended 20 Sabbath services, 3 prayer-meetings and one missionary meeting. Denver: Miss Elizabeth Campbell made 154 calls and attended 60 meetings. Chicago: Miss Speer, 164 calls; gives a very encouraging report of her work. Moline, Ill.: Miss Blair, 153 calls, attended 28 meetings; reports additions to the Sabbath school roll. Reports received from the Indian mission show that the work is being faithfully attended to by Revs. Morrow and Speer. Supplies for the Sabbath-school were ordered to be sent from the Board of Publication. Application from Pasadena, Cal., for a home missionary.

Freedmen's secretary reports from Knoxville, Miss Wallace very ill at a sanatarium in Walter's Park, Pa. Elnathan hall is being rapidly rebuilt, and societies are urged to send bedding for said hall, as the bedding was consumed by the fire. Reports received from Prairie, Ala., Industrial school; Miller's Ferry, Chase City; Athens, Tenn., and sewing department at Knoxville and Norfolk. These reports all give the details of the work—number of pupils, number of calls of Bible reader, number of yards of material used, garments made and sold, and balance in the treasury.

Church Extension secretary reports regarding insurance and mortgages on several of our properties; one new application for parsonage and other business pertaining to this department.

Junior secretary reports one new society, 31 new subscriptions to the proposed paper, and great demands for Junior exercises.

The entire membership of the Board was present at the meeting.

MARY W. PORTER, Secretary.

Treasurer's Report.

Receipts for the month of November 1897. [When not otherwise specified the money is from the Presbytery named.]

Foreign.—Allegheny, 13; Beaver Valley, 46.50; Chartiers, 18; Big Spring, 54.33; Pittsburg, Kan., 4; Arkansas Valley, 5; Illinois Central, 12; Delaware, 12; Allegheny, 15; Le Claire, 24; Mrs. Elizabeth Young Gordon, part of a memorial fund to her father, Rev. Dr. Alexander Young, 25; Oregon, 5; Mercer, 5, also to India, 5; Philadelphia to India, 10; Wheeling, 10; Monmouth, 20; Caledonia, 16; Monougahela, 5.

Foreign Special.—For famine sufferers India by Chartiers, 72.50; and Monougahela, 75 cts; Chartiers, for Miss McKown memorial, 2; Hebron Ind. S. School, 5; also Hebron Y. P. C. U., 5, both for pupil in P. M. I. Asyut.

Foreign Salaries.—Miss Hogg, 3rd Allegheny W. M. & A. S., 50; Miss McCahon, Chartiers. 106; Miss Rose T. Wilson, Pigeon Creek, 35; Miss Mary A. Lawrence, Arkansas Valley, 72; Miss Fulton, Illinois Southern, 71.

Hospital in India.—Monougahela, 5.

Home and Salaries.—Allegheny, 15; Beaver Valley, 23; Chartiers, 53; Big Spring, 20 33; Pittsburg, Kan., 3; Arkansas Valley, 5; 33rd St., Pittsburgh, on loan, 70; Delaware, 10; Allegheny, 85; Illinois Southern, 11; Le Claire, 9; Oregon, 6; Wheeling, 15; Lake, 11.

W. S. Indians.—1st Allegheny, 20; Delaware, 15; Illinois Southern, 5.

Freedmen's Salaries.—Beaver Valley, 2.50; Chartiers, 17.70; Big Spring, 15; Pittsburg, Kan:, 3; Arkansas Valley, 9; Illinois Central, 6; New York for Little Boy's Home, Tenn., 5; Delaware, 5; Illinois Southern, 13; Mercer, 30; Wheeling, 17; Monongahela, 75.

Alabama Farm.—Mission Band, Sunny Dale, Kan., 8; Allegheny Junior, 8.

Church Extension and Parsonage.—Beaver Valley, 5; Mt. Washington, Pittsburgh, 1st payment on third note, 50; Boyden, Iowa, 2nd and 3rd payments on fourth note, 48; Goldfield, 4th payment on first note, 33:30; Coulterville, Ills., 1st payment on second note, 26.50; Alliance, Neb., on loan, 50; Rushville, fire insurance, 747.09.

Orphans' Home Allegheny.—2nd Mercer, 26.

Memorial Hospital Allegheny.—Allegheny, 5.

Bethesda Home.—1st Verona, 5.

Pittsburgh Syrian.—Monougahela, 56.

Contingent Fund.—Interest on loans, 274.47.

Investments reduced.—50. E. J. SLOAN, Treas.

Nancy Somerville.

A tribute of love and esteem from the W. M. S. of Tomlinson's Run United Presbyterian Church, to memory of Nancy Somerville, who died Oct. 7.

God who doeth all things well, has, for the first time, called us to mourn the loss of one of our members. Deeply though we mourn our loss, we feel that her death speaks to us of Christ's love, and admonishing us to be also ready.

May God by his grace and infinite mercy sanctify this loss to us all. COM.

Mrs. Margaret Smiley.

Mrs. Margaret Smiley, an aged and faithful member of the W. M. S. of Lisbon, Ohio, responded to the Heavenly Father's call and passed away from earth, Tuesday evening, Oct. 19, 1897.

Hers was a summons to her Father's palace. To her, death was the commencement of glory, because she died in the Lord.

Our sister was one of the charter members of our society. She had reached the advanced age of seventy-four years, and, until sickness prevented, was always present at the missionary society and other religious services.

Years ago her son, and, a few months ago, her husband preceded her to her long home. We commend the bereaved brothers and sisters and the grandson to the Master whom she served.

MRS. MARY FORBES,
MRS. J. K. FREW. } COM.
MRS. A. W. LYTLE.

Mrs. M. A. Bruce.

A tribute of love from the W. M. S. of Paxton, Ill., in memory of Mrs. M. A. Bruce, who died November 8, 1897, the oldest member in our society.

We, as a society, desire to bear testimony to her faithfulness; her untiring zeal in service for the Master and generosity in the support of His cause.

We shall miss her kindly face from among us, as we gather from month to month. We shall miss the earnest prayer, which, through faith, has so often seemed to be pleading at the very gates of heaven.

But today, she is dwelling in the sunlight of God's presence, all earthly trials forgotten, for sorrow is past, and everlasting joy begun.

MRS. G. G. WILSON,
MRS. WEAVER WHITE } COM.
MRS. WILL WESTBROOK.

Mrs. Bell McCleary.

A tribute of loving remembrance from the L. M. S. of North Salem, O., to the memory of Mrs. Bell McCleary, who died Jan. 9, 1897.

For the first time, our ranks have been broken, and one of our members called home. In her sudden death we hear the warning voice, "Be ye also ready." We sadly miss her bright face and cheerful tones, yet we bow in humble submission to the will of a kind and loving Father, realizing that He is saying to us each one, "What thou knowest not now, thou shalt know hereafter."

To the sorrowing father, children and friends we extend our heartfelt sympathy, and commend them to the loving care of Him who says, "I will not leave you comfortless; I will come to you.

MRS. JANE PATTON,
MRS. MAGGIE MCKAHAN, } COM.
MRS. MAGGIE MCMUNN.

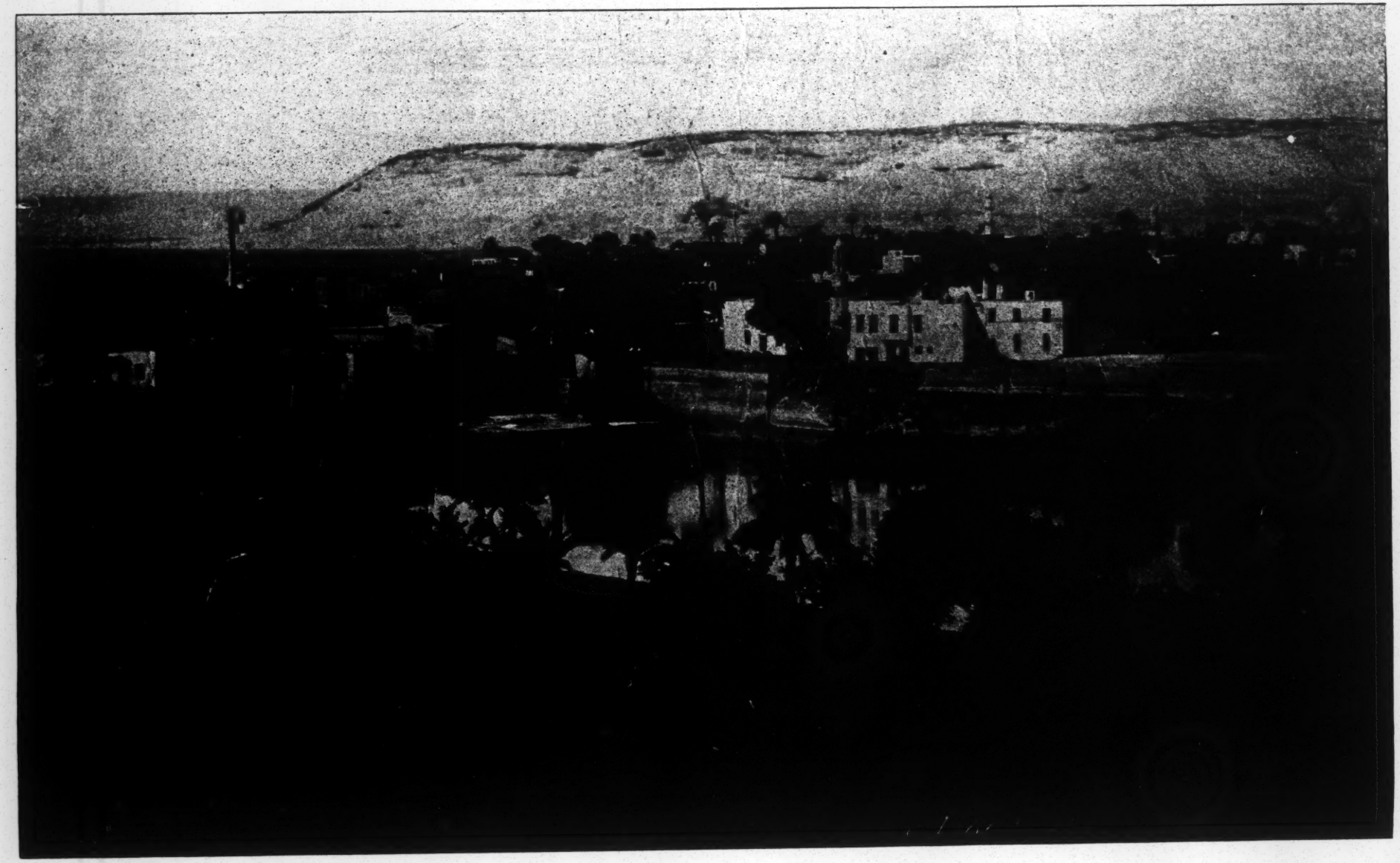
Miss Sarah Ann King.

The Women's Missionary Society of Coila, N. Y., give this tribute of respect to the memory of Miss Sarah Ann King, who was called from among us the past summer.

As a society we wish to bear testimony to her faithfulness as a Christian worker, both in church and Sabbath-school. She was modest and unassuming in her manners, full of the missionary spirit.

In her death our society has lost a worthy member, and the church a consistent worker.

We extend our sympathy to the bereaved sister, with whom she lived, and commit her to the care of the Saviour who said, "I will not leave you comfortless." COM.



ASSIOOT, EGYPT.